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editor STAYNER RICHARDS
associate editor RICHARD L. POPE

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ABOUT THE COVER :

Great Britain is one of the most fascinating lands in the world. From the highlands of Scotland to the beaches of Brighton there are an incomparable number of "beauty-spots". Southampton artist, Bert Sales, has made a pen and ink sketch of one of these—Hampshire's "Christchurch Priory"—especially for THE MILLENNIAL STAR. The historic old structure, combining at least three different architectural styles, is near palm-dotted Bournemouth and the New Forest.

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PHYSICIANS OF ZION

message from the
mission presidency

many years ago in the land of Palestine there lived a great physician. Though he was modest and humble, his fame was known in every city, and the multitudes sought him daily in quest of his remedies and prescriptions. To the blind he gave their sight and to the dumb their speech. By the touch of his hand the lame walked, and at the sound of his voice even the dead were raised. His motto was to give freely, and to those who would seek his aid he asked only their faith in the things that he did.

And yet as the multitudes clamoured to endow themselves with his restoring power, the thing which he prized highest and displayed most prominently, the gift which would last eternally, was trampled into seclusion by their mundane desires. Only a fraction understood his labours and partook of his offerings for to the pure in heart he gave an eternal remedy. A substance which erased the hate and greed of the world and prepared the souls of mankind for everlasting inheritance. His efforts were diligent until the consummation of his ministry, and though he wept for those who would not follow, his influence has been a ray of illumination throughout the ages of time.

Today we live in a generation of affliction; a time of need and sorrow. The multitudes of humanity cry desperately for a willing hand to lead them out of darkness into the light of virtue. The transcending influence imparted by the Master is the only remedy and to the members of God's church has fallen the work of administration. We who live today and partake of these life-giving principles must become the physicians of Zion. Can we not be our brother's keeper? Is it within the strength of our character to love and understand these faltering souls who are also a part of God's family? His revealed command is to "love the Lord thy God with all thy heart and with all thy soul and with all thy mind and thy neighbour as thyself." "For verily inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me." In gratitude for our heritage may our living be such as to inspire others to the attainment of these lofty goals and to the glory of Him who dwells on high.

THE BUILDING PROGRAMME



by Douglas A. Wallace, Mission Architect

The Church of Jesus Christ of Latter-day Saints has progressed a great deal during the past year here in the British Mission. By the end of the year we will have completed our goal of a thousand new members—and have become more adequately housed because of the purchase and erection of new meeting places.

Perhaps for the first time in the history of the Church in this land we have been able to launch a full scale operation to improve the meeting facilities for the Saints. After the second world war had ended and the country again attempted to settle down to peace-time pursuits, the British Mission was reopened for missionary activities. With this renewed effort to proclaim the gospel of Christ to the inhabitants of this land, the fact was brought to the attention of Mission authorities that there was a great need for better meeting facilities throughout the entire mission.

It was noticed that in many places branches were meeting in small and unheated halls, shops, and private homes. This type of housing accommodation was not the fault of the local branches, but was a condition brought about by the war when housing was at a

premium, accentuated by high rents. In order to alleviate this condition there were three paths that could be followed. The first was to attempt to locate better rentable halls at more reasonable prices, secondly—to purchase buildings that were suitably adaptable to remodelling, or finally—to actually plan the construction of new chapels.

Bad housing conditions were considerably improved during the post-war years of 1946-1949, but inasmuch as the mission was just getting back on to its feet, nothing definite could be planned until the conditions were more stable.

Early in the spring of 1950 plans were drawn to take definite steps in the building programme. Permission was sought and granted by the First Presidency to plan on the purchase and construction of approximately twenty buildings here in the British Isles. But it was not so easy as all that. We found the going to be extremely hard. We were confronted by many problems, among which was the lack of real estate suited to our requirements, and the red tape and formalities that have to be dealt with in order to change the use of dwelling units into

The Author: D. A. Wallace, returning to his home in America at the end of this year, gives a brief report on his work as mission architect. Previous to that appointment he laboured in the Birmingham District. The Mission presidency and *Star* staff wish to thank him on behalf of all the church members here for his diligent and untiring efforts on our behalf.

chapels. This we found in most cases to be impossible unless a certain portion of the large house which we wished to purchase retained its distinction as a residence. However, as it was necessary to have a family living in those places, the mission decided that such living quarters could easily accommodate missionaries and in cases where there was room for a flat, a Latter-day Saint family was given tenancy with the stipulation of certain duties in looking after the property.

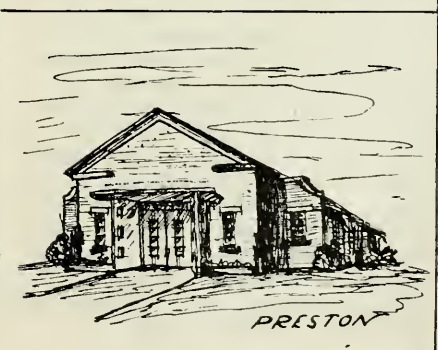
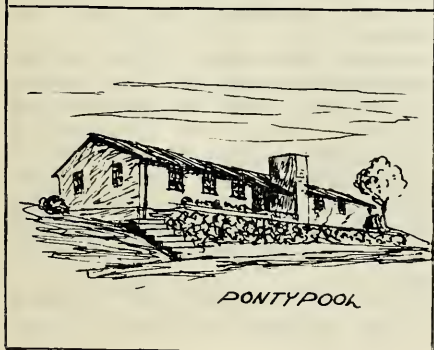
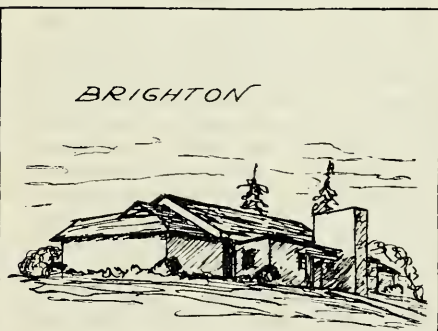
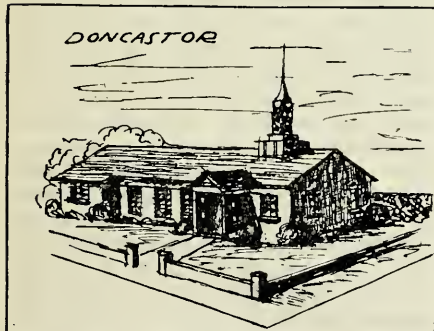
In this way, buildings were purchased at Edinburgh, Glasgow, Wigan, and Ipswich. And plans at present are being made for a house in Cardiff to house the Branch and District Headquarters. These houses were converted by the removal of the wall separating the main lounge and dining room, as well as the wall on the second floor—giving us a chapel and recreation hall each averaging 18 by 30 feet, accommodating between fifty and ninety people.

Towards the Fall of 1950 work was

commenced on the first post-war chapel to be built by the church in Britain. Elder Jerry K. Lawrence who was labouring in Catford Branch at that time was given the task of engineering the plans for a small chapel, and pave the way for the mission to gain the proper knowledge of building licences, etc. It was found to be a long, drawn out affair with enough obstacles to discourage anyone but an agile go-getter like Elder Lawrence. He finally obtained all the needed permission, and construction commenced in late November of that year. By spring it was completed, and the Catford Branch was comfortably settled down. (Photo opposite.)

Plans were drawn up in the early part of this year for Preston, Doncaster, and Pontypool chapels. As yet only Pontypool's is complete, but work has recently begun on Preston's. The Mission has also planned on the construction of new chapels at Brighton and Plymouth which at present are still in the hands of local authorities

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WE BELIEVE . . . VI. UNTO PERFECTION

To develop oneself spiritually is the earnest desire of every serious-thinking person in today's world. The satisfaction of spiritual needs is an inherent desire of mankind. However, many who hitch their emotional wagons to a star of their choice lose sight of their goal and consequently find themselves wandering along the gutted ruts of the broad road to spiritual disaster.

Christ, recognising the need for a clear cut objective, epitomised the point in his Sermon on the Mount, by indicating the necessity for an eternal life and perfection. "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matthew 5:48.)

Perfection then is our proverbial star. Unless we are all perfected we cannot enjoy a perfect salvation. This salvation is attained when we have all overcome evil and are allowed to sit with Christ at His throne.

How then perfection? First the straight gate and narrow way of membership in Christ's true church is essential. God acknowledges this church by revealing His holy will to it. By revelation the true church was, and is, directed by God. The second distinguishing mark comes into view. To whom must this revelation come? Surely not to just anyone, as God is not the author of confusion.

Paul, the Apostle, stated that, "Christ gave some apostles, and some prophets, and some evangelists and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ . . . Till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ." (Ephesians 4:11-13). Hence, these gifts are given the true church by God for "the perfecting of the saints" . . . "Unto a perfect man." Perfection cannot come any other way.

The potentiality and necessity of "going on unto perfection" is accentuated by Paul in his Epistle to the Hebrews. (Hebrews 6:1.) Also in speaking to the Ephesians he likens the church to a perfect building which is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord." (Ephesians 2:20-21.) As both foundation and cornerstone are necessary to support a perfect building, so are the apostles and prophets and the teachings of Christ necessary to support the perfect church. There must be a perfect organisation for the perfecting of the saints. If a church does not have apostles and prophets it cannot be directed unto perfection and the work of its ministry is unauthorised and therefore void.

These means to perfection, so predominant in the pristine church, were not to die as the churches of today contend but they were to guide the true church "until we all come to a unity of the faith." At the present time there are some three to four hundred Christian denominations, many singularity of God's purpose but none of them unified to the recognition of the need of apostles and prophets as the recipients of God's word to His kingdom upon the earth. No, there is not a unity of the faith, and the gifts of God are needed more than ever before.

Would the church with inspired apostles and prophets be God's answer to the dark cloud of confusion and indecision hanging over Christendom? The scriptures, given for instruction in righteousness, answer with a definite affirmative. "Surely the Lord God will do nothing, but He revealeth His secret to His servants the prophets." (Amos 3:7.)

The time was fully ripe, according to the prophets, when Jesus Christ,

the only begotten Son of the Father, took a mortal body and founded the primitive church. At the beginning He was alone, but many hearing His message believed and He chose twelve of them to assist Him with His work. He gave them the name of apostles.

The very word apostle means an ambassador who carries a message and represents the sender of the message. An apostle would not act or speak for himself but for the directing power who sent him. "Ye have not chosen me but I have chosen you and ordained you that ye should go forth and bring forth fruit and that your fruit should remain; that whatsoever ye shall ask of the Father in my name he may give it to you." (John 15:16.) "He that receiveth you receiveth me, and he that receiveth him that sent me." (Matthew 10:40.) Certainly this is a divine calling, with authority to work in Christ's name.

Christ chose those who were prepared to carry on the work of establishing and directing His church after His departure. He sent these ambassadors and witnesses forth to preach His saving message. They were, and are, His personal representatives to bring to pass the eventual perfection of mankind. Upon these twelve rests the responsibility of continuing and perfecting the work which He established.

That they were guided by divine means is declared by Luke, "Until that day in which he (Christ) was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen." (Acts 1:2.) Paul, "an apostle, not of men," (Galatians 1:1) mentions that the Gospel of Christ was being revealed unto the holy apostles and prophets by the Spirit." (Ephesians 3:5.)

Emphasizing the importance of these various offices of the church the writer to the Corinthians compares a material body to the body or church of Christ. "For as the body is one, and hath

many members, and all members of that one body, being many, are one body: so also is Christ . . . For the body is not one member, but many. If the foot shall say, 'Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, 'Because I am not the eye, I am not of body; is it therefore not of the body? . . . But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you." (I Corinthians 12:12, 14-16, 18-21.) As our bodies cannot be perfect and in normal order without all of the various parts such as the eyes, ears, heart, head, etc., working coherently and unified, neither can the true church exist without all the offices. Every part or portion of our bodies is important and the same is true with the church. "Nay, much more those members of the body, which seem to be more feeble, are necessary;" (I Corinthians 12:22.) The directing portion of our bodies is our head and the directing part of the church of Christ are the apostles. "Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." (I Corinthians 12:27-28.) Just as certain as we cannot exist without our heads, the Church of Christ on earth cannot exist without the twelve apostles.

The Church of Jesus Christ of Latter-day Saints is here upon the earth with twelve apostles at its head receiving directing counsel from Jesus Christ for its guidance. Every nation, kindred, tongue and people is entreated to hear the message so that they also may strive unto perfection.

*a new meaning is extracted
from an old biblical tale
in a short story of*

THE TWO COATS

by Richard L. Pope

By a curious accident it was the very day Joseph's father gave him the long-wished-for coat that he had a strange dream. It was his seventeenth birthday, and all eleven of his brothers were at the family home in Hebron to celebrate. Not that they wished him any particular good luck or well fortune—quite the contrary—but a day away from the flocks did not come often during the shearing season.

"Brothers," Joseph announced at the feasting table. "Listen to a strange dream that I have had. It seems that we were all binding sheaves in the field, and suddenly my sheaf arose and stood upright. Your sheaves gathered about and made obeisance to it; then the sun, moon, and eleven stars made obeisance to me."

"What are we supposed to do about it," Gad laughed, "fall to our knees?"

"Or pay you tithes, perhaps?" Levi voiced in mock seriousness. They all chuckled at the thought, then angered. They knew that Joseph, the unexpected son of Jacob's old age, had long been their father's favourite. He had not been required to work in the fields as they, and had carried tales about them to their father on more than one occasion. Now he wanted them to believe he was to be their leader. Jealousy neared hatred, and they muttered among themselves.

Jacob's quiet voice stilled them, "What is this dream you've had, Joseph? Shall your mother and I, and your brothers, indeed come to bow ourselves before you?"

Joseph didn't answer. He saw the hate reflected in his brothers' eyes,

and held his tongue. He looked down at the beautiful new coat he was wearing, run a well-kept hand over its soft surface, and smiled to himself.

★ ★ ★

The brothers didn't see Joseph for several weeks. They were busy moving the flocks from Shechem to the summer pastures of Dothan. Then one morning Gad called down from the look-out rock, "Hey, fellows, the Dreamer cometh. I can see his bright coat clear across the valley; I could recognise that anywhere. Spying for father again, I'll bet." The others dropped their staffs, and ran to the rocky cliff. It was Joseph all right; no one else would come to the fields dressed like that.

"Showing off again," Levi snarled, "I wish he were dead."

"Perhaps father would notice us occasionally if he were."

"Look at him, holding that fancy coat out of the dust; think's he's the king of Sheba, no doubt."

"Wait'll he gets sheep grease from collar to hem, as we have, and he'll really have something to crow about."

"Or blood," Dan smiled meaningly, pausing to watch the others' reactions. "Wild beasts might devour him."

"It would be too bad if we had to take his new coat to father all stained and torn, at that."

"We'd see to what avail his dreams were then."

"You're mad. All of you," Reuben said fiercely. "There'll be no blood on our hands. And it would kill father, you know that."

"He'd get over it. And what's this, you sticking up for our little Dreamer?"

"I don't like the way he's been acting any more than you fellows do, but I'm the eldest here, and I say we'll shed no blood. That's final. If you must be rid of him, put him in one of the sand pits over by the old wash; but I forbid any of you to harm him."

The others were quiet. They were loath to leave the original plan, but knew they must obey Reuben. Dan finally spoke: "But, what will we tell father? There'll be no blood as evidence of wild beasts."

"Slay a kid. Smear the coat with its blood, and he'll never know the difference."

"Our Dreamer's just about here," Levi whispered hoarsely from the top of the rock. "You'd better make up your minds in a hurry."

An hour later Joseph was bound with ropes and lay alone within an empty pit. His coat torn and smeared with hot kid's blood, was on its way to Hebron—and Jacob.

The afternoon was a long one. The hot sunshine burned Joseph's neck, and the sharp rocks hurt his bound arms.

There was time for questioning and sleep. And time for thinking. Why had his brothers done it? Strange, he had come only to see how they and the flocks were for his father, and they jumped on him before he had even spoken. At first he'd thought they hadn't recognised him; but he could soon see they had. And all that business with his new coat. It was as if they hated it as they would an enemy. Levi had ripped it from top to bottom. He couldn't understand it. And where had Reuben and Benjamin been? And why had he been left in the pit? He was thirsty, and things were so unexplainable. The world was suddenly as an opaque green bottle.

He heard a voice—Reuben's, "Joseph, Joseph, are you awake?"

"Yes, Reuben, but I'm tied. I can't move."

"Listen, carefully. I'm letting a skin of water down. Your head's free isn't it?"

"Yes."

"I'll be back to release you as soon as it's dark. Will you be all right till then?"

"I suppose so, but what's going on? I don't understand."

"Oh, Joseph, Joseph, how quickly you have forgotten the old proverb our father taught us. 'Pride goeth before destruction, and an haughty spirit before a fall.' But we'll discuss that later. I must go now; your brothers will be finishing their lunch. Done with the water?"

The proverb went through Joseph's mind dozens of times after his older brother had gone. Pride goeth before destruction, and an haughty spirit before a fall. So that was it; he was to blame. He had been too proud of the new coat; and haughty too, he supposed. But hadn't the dream signified that he should—Oh, God, God, he pleaded,

forgive me. Forgive me. And after he prayed, he slept.

At sundown he was awakened; someone was untying his bonds.

"If you say as much as one word we'll kill you," Gad said hoarsely. "We've sold you to a Midianite caravan for twenty pieces of silver. You'll go along peacefully, or you'll never live to see the morning sun."

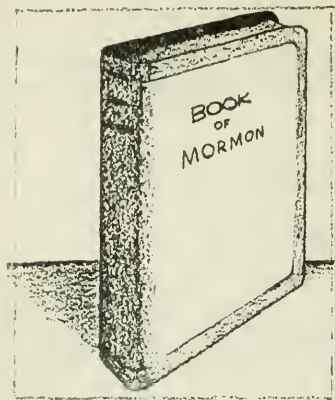
So Joseph was lifted from the pit, and as the first evening star pierced Canaan's darkening sky, he was well on the way to distant Egypt.

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Pharaoh's chief officer, Potiphar, was appointed captain of the guards during the ninth month that year. He and his new bride, Junia, had moved

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Three Outstanding Messages of The Book of Mormon to this Generation

by Sidney B. Sperry

The Lord's Kindness to the Remnant of Israel—They are not Cast Off.—The third outstanding message of the Book of Mormon to the world concerns the Lord's intentions toward the remnant of the house of Israel. On the title page of the Nephite record there occurs this statement concerning one of the objectives for which the book was written:

"Which is to show unto the remnant of the house of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off for ever."

In the light of these words, it is easy to understand the special interest displayed by Book of Mormon writers in the Lamanite remnant of our time. In fact, they demonstrate remarkable interest in the eventual redemption of all branches of scattered Israel. It should be explained that the prophets of the Nephite and Jaredite peoples thoroughly understood the part that the house of Israel should play in the salvation of the human race—something, incidentally, which few or none of the sectarian churches of our day comprehend rightly. What the sectarian world doesn't understand is that when the Lord made his famous covenant with Abraham He promised the Father of the Faithful that through

him and his descendants should all the families of the earth be blessed with the Gospel. Therefore the right to carry the Gospel to the human family and bless it with the message of salvation remains one of the precious heritages of Israel. Unfortunately the text of Genesis doesn't carry all of the original promise made by God to Abraham. While Abraham was yet in Haran, so our modern scripture, the Book of Abraham, records, the Lord made him this promise:

"My name is Jehovah, and I know the end from the beginning; therefore my hand shall be over thee. And I will make of thee a great nation, and I will bless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and Priesthood unto all nations; And I will bless them through thy name; for as many as receive this Gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as their father; and I will bless them that bless thee, and curse them that curse thee; and in thee (that is, in thy Priesthood) and in thy seed (that is, thy Priesthood), for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say,

the literal seed, or the seed of the body) shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal." (Abr. 2:8-11.)

The implications of this promise are obviously of tremendous spiritual interest. In plain words, it must be recognised that the Church of Christ in any age after Abraham's time was to be organised and directed by divine authority in the hands of his descendants; the Church being the means by which God carries the message of salvation to mankind. Our Lord himself, the author of our salvation, was an Israelite; His apostles were Israelites; the Church in this age was restored by divine authority delivered to men who had in their veins blood of the tribe of Ephraim, the senior tribe of Israel.

The great Nephi predicted that Israel would eventually be scattered among all nations because of iniquity. He said:

"... It appears that the house of Israel, sooner or later, will be scattered upon all the face of the earth, and also among all nations. And behold, there are many who are already lost from the knowledge of those who are at Jerusalem. Yea, the more part of the tribes have been led away; and they are scattered to and fro upon the isles of the sea; and whither they are none of us knoweth, save that we know that they have been led away. And since they have been led away, these things have been prophesied concerning them, and also concerning all those who shall hereafter be scattered and be confounded, because of the Holy One of Israel; for against him will they harden their hearts; wherefore, they shall be scattered among all nations and shall be hated of all men." (1 Nephi 22:3-5.)

Following these words, he explains that in the latter days the Israelites will be assisted by the Gentiles; that a mighty nation (United States) will be raised up among the Gentiles who, together with Israel, shall have the benefit of a great and marvellous work that will make known God's covenant

to Abraham. The Lord will make bare His arm among the nations, in making known His covenants and gospel to gathered Israel.

Finally, Nephi points out that every nation that turns against Israel shall fall.

"And every nation which shall war against thee, O house of Israel, shall be turned one against another, and they shall fall into the pit which they digged to ensnare the people of the Lord. And all that fight against Zion shall be destroyed, and that great whore, who hath perverted the right ways of the Lord, yea, that great and abominable church, shall tumble to the dust and great shall be the fall of it." (1 Nephi 22:14.)

Lehi, the father of Nephi, in his words to Joseph his youngest son, reminded him of the covenants made by God to his ancestor, the great Joseph who was sold into Egypt. This unusual seer received from the Lord the promise that from the fruit of his loins should a righteous branch be raised up (on this continent) and also the promise that the Messiah should be manifested to their descendants in the latter days. (2 Nephi 3:5.) To the remnants of Joseph would the Lord raise up a choice seer who would be like unto Moses:

"For Joseph truly testified, saying: A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins. Yea, Joseph truly said: Thus saith the Lord unto me: A choice seer will I raise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins. And unto him will I give commandment that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers. And I will give unto him a commandment that he shall do none other work, save the work which I shall command him. And I will make him great in mine eyes; for he shall do my work. And he shall be great like unto Moses, whom I have said I would raise up

unto you, to deliver my people, O house of Israel." (2 Nephi 3:6-9.)

This seer would be given power to bring forth God's word to Joseph's seed. That "word" (Book of Mormon) together with that from the loins of Judah (the Bible) should confound false doctrines, allay contentions, and bring peace and the knowledge of God's covenants to the remnant of Joseph. (2 Nephi 3:11-13.) Joseph the seer in Egypt was even shown the name of the choice seer who should be raised up in the last days:

"And his name shall be called after me; and it shall be after the name of his father. And he shall be like unto me; for the thing, which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation." (2 Nephi 3:15.)

Joseph Smith the latter-day seer fulfilled this remarkable prophecy. To him was committed all of the keys of authority to restore the Gospel in our day and age. Through him and his successors will all of the promises to scattered Israel be fulfilled. We are now living in that day of fulfilment, although the world scarcely realises it.

It may be well to call attention to some other words of Nephi concerning the writing and gathering in one of God's word in the latter days. Not only shall the Jew, Nephites, and the lost tribes of Israel write the scriptures, but after they have been gathered they shall each read the word of the Lord to the others.

"For I command all men, both in the east and in the west, and in the north, and in the south, and in the islands of the sea, that they shall write the words which I speak unto them; for out of the books which shall be written I will judge the world, every man according to their works, according to that which is written. For behold, I shall speak unto the Jews and they shall write it; and I shall also speak unto the Nephites and they shall write it; and I shall also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it; and I shall also speak unto all nations of the earth and they shall write it. And it

shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews; and the Nephites and the Jews shall have the words of the lost tribes of Israel; and the lost tribes of Israel shall have the words of the Nephites and the Jews. And it shall come to pass that my people, which are of the house of Israel, shall be gathered home unto the lands of their possessions; and my word also shall be gathered in one. And I will show unto them that fight against my word and against my people, who are of the house of Israel, that I am God, and that I covenanted with Abraham that I would remember his seed for ever." (2 Nephi 29:11-14.)

Surely these words indicate the kindness which God will display in dealing with the remnants of scattered Israel in the latter days.

When the resurrected Christ visited the Nephite people on this continent He told them much about the blessings that would be bestowed upon the scattered tribes when they should be gathered. They were to come to a knowledge of the Lord, inherit this land and, should the Gentiles not repent, be among them as a lion among sheep:

". . . Behold I now finish the commandment which the Father hath commanded me concerning this people, who are a remnant of the house of Israel. Ye remember that I spake unto you, and said that when the words of Isaiah should be fulfilled—behold they are written, ye have them before you, therefore search them—And verily, verily I say unto you, that when they shall be fulfilled then is the fulfilling of the covenant which the Father hath made unto his people, O house of Israel. And then shall the remnants, which shall be scattered abroad upon the face of the earth, be gathered in from the east and from the west, and from the south and from the north; and they shall be brought to the knowledge of the Lord their God, who hath redeemed them. And the Father hath commanded me that

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WHEN IN DOUBT

many of us who have been privileged to have been born into this church, or even some who have been brought in by the missionaries, are perhaps, at times, lax in our duties toward the church. We are inclined to say, "Well, I've done my assignment," or "I've helped in doing this or that job and I can quit now." I also believe that we are all guilty at times of being contented merely to let the other person do the investigating and absorb the knowledge that comes from such investigation instead of seeing for ourselves whether this or that principle is correct. Sometimes we are content to sit on the back row of church and day-dream while someone who has prepared a very worthwhile talk might as well speak to a chair for all the good that he is doing. The fact that we have joined this church by covenanting with the Lord by being baptised does not necessarily mean that we are automatically in the celestial kingdom of our Father in Heaven. The Gospel is not salvation in itself, but is instead, the means by which salvation may be attained. The Lord had given us certain laws and commandments. One of these laws we can read in the Doctrine and Covenants, section 88, verse 118, wherein the Lord commands us to teach one another words of wisdom and to seek knowledge out of the best books. We are commanded to learn all that we can about the principles of this restored Gospel—don't merely take someone else's word for it, even though he may be an honest man, but investigate and learn the Gospel for yourself. If there is a question that you might have in your mind about certain doctrines, don't hesitate to ask someone about it, and if you can't get a satisfactory answer from him, keep on asking until that question is answered. Doubts are a good thing to have—provided they are properly handled. To have a doubt and then not try to settle that doubt can be dangerous for the individual. Get the facts—answer those questions that you have been asking yourself and remove those doubts. If a person makes a statement that you can't agree with or which isn't clear, ask him to clarify it or to prove that statement. The Lord does not want us to accept facts blindly nor does He want us to stop our search for truth in all fields. The prophet Joseph Smith taught that the "Glory of God is Intelligence" and that means exactly what it says. Those who have been baptised have had the doorway to the Kingdom of Heaven opened for them, but as to whether or not they enter that doorway and pass beyond is up to them. In giving us our free agency the Lord has compelled us to do nothing. We can progress or go back, depending on how we live God's laws. I think that we should all be thankful for the fact that we live in a church of freedom and of love, rather than one whose precepts are taught by fear. A church wherein we can ask the reason why we perform various ordinances and why we live the way we do. Let us all strive to investigate this Gospel and learn knowledge, and by so doing gain a marvellous gift from God—that of a testimony.

Elder William Crandall

Newcastle District

EXODUS 20: -17

If ye love me keep my commandments

Thou shalt have no other Gods before me. I would obey this commandment, for I know there is but one God to whom we are accountable—one God to whom we may one day return because of His Son's efficacious mission. Our God is the supreme intelligence of the universe—creative, impartial, just, loving, and full of unbounded forgiveness.

Thou shalt not make unto thee any graven image. I would realise that no inanimate object could possibly help my worship in any way. I would walk solely under the influence of God, and do His will, for I have reached a point where I know what I believe and why. I would not be swayed by position, opinion, or wealth. I have proven the value of His teachings, and want to continue to receive their dividends. I would be prayerful, for I have realised the calming peace of spiritual growth and development. I have known the joy of being in tune with divinity.

Thou shalt not take the name of thy Lord God in vain. I would remember this, for I love my Father in Heaven, and have heard many showing disrespect by tossing the dregs of their limited vocabularies His way. I would also love my fellowmen; trying to exercise patience and tolerance, for I have felt the sting of those who did not.

Remember the sabbath day, to keep it holy. I would attend my meetings whenever possible, for I have seen the look of longing in the eyes of invalids—the look of indifference in the eyes of those who stay away. I would set the Sabbath aside as a day of reverence, for I have realised the Gospel's worth. I would try extra hard to be thankful and appreciative of all my blessings, for I have learned that life is all too short. A given "thanks" is worth buckets of too-late tears.

Honour thy father and thy mother. I would do this, for they have gained my respect. They have trusted my decisions in life; given support both financially and spiritually. They have been my friends, and are as I hope to one day be. They have taught me to enjoy nature, to find pleasures in the basic things, in music, in good books, in the love of religion.

Thou shalt not kill. I would not take life, animal or human, for I've learned the worth of it. He who kills shall not have forgiveness in this life or in the world to come. I would not judge other men or inflict any punishment myself, for I have seen the injustice of the practice too many times.

Thou shalt not commit adultery. I would be chaste, for sexual sin is next to murder in the category of crime. Virtue is priceless, and modesty never "out of date" as many claim. I would be clean, for I know that purity is the mortar securing the bricks of health and happiness into an unshakeable wall of security and peace of mind. I would also obey the Word of Wisdom, for I value my health, and also realise that the practices it condemns are usually the first steps toward immorality.

Thou shalt not steal. I would be satisfied with the fruits of my own labour, for they are sufficient; and faithlessness breeds fear; fear, unhappiness. I would be persistent in all undertakings, for I've seen the value of work, and believe not only in the powers of heredity and environment, but in that of will-power. I would be a friend to all who cross my path, for I have seen the consequences of being friendless, the heartache of aloneness.

Thou shalt not bear false witness. I would be honest at all times, for I have known the traps one lays for oneself with lies. I would be modest and humble, for I have known the humiliation of being too sure, the pain of arrogance, and the changeability of accepted truths in a world of progression.

Thou shalt not covet. I would not desire another's apparent blessings or possessions, for I would not understand what cultivation and toil went before such a harvest. The Lord has given each of His children exactly what is best for them as individuals. I would irrigate the garden of life with love, work, and charity, for I know them to be essential to worthwhile crops. I would think for myself, and make my own decisions, for I have seen the cost of drifting—and coveting.

I would be constant in living these and all other heaven-sent commandments, for they are the steps by which we may achieve the necessary growth and strength to live the all-inclusive *dictum* given by Christ: THOU SHALT LOVE THY GOD WITH ALL THY HEART, AND WITH ALL THY SOUL, AND WITH ALL THY MIND. THIS IS THE FIRST AND GREAT COMMANDMENT. THE SECOND IS LIKE UNTO IT, THOU SHALT LOVE THY NEIGHBOUR AS THYSELF. ON THESE TWO COMMANDMENTS HANG ALL THE LAW AND THE PROPHETS.

*Let us hear the conclusion of the whole matter:
Fear God, and keep his commandments: for this
is the whole duty of man.*

R. L. Pope.



THE CHILDREN'S PAGE

A Tale of a Tail

by Sister Yvonne Drake

Hubert was sad. In fact, he was so very sad that, as he lay thinking about his problem, great tears swelled up in his eyes, ran over his cheeks, and down to the end of his whiskers where they dropped off—one by one. Oh yes, it was perfectly all right for him to have whiskers because **Hubert was a little grey mouse.**

He lived in a large basement with his mother and his father and his four brothers in an old discarded, woolly-lined shoe.

Life had once been very happy for Hubert. There were always crumbs and bits of food to eat in the house, the floors were so well polished that he and his brothers could run and slide on them when everyone was asleep. There was no cat to worry about so they had been able to do many exciting things in the house. Once they found a grape and played football with it under the kitchen table. Another time they found an old mouth harp and nearly frightened Mr. Spider out of his web when they tried to play it. Such fun would have continued if Hubert had not awakened Mr. Bateman by dropping the piece of licorice toffee he was carrying from the stand beside Mr. Bateman's bed. That started all the trouble.

The next night Father Mouse broke the news—Mrs. Bateman had a new cat, and Mr. Bateman had laid traps about the house. It was now very dangerous for them to go looking for food, so Mother told Hubert and his

brothers that they were not to leave the old shoe without asking—and to never, never go out alone.

At first it wasn't too hard to stay in the shoe. Mother Mouse let them make a train with the chairs, and when they were tired of playing trains they tried putting together a spider-web puzzle, but Hubert kept thinking how much fun it would be to go sliding on the polished floors. He thought about it so much that by the time they had eaten some supper and gotten ready for bed, Hubert had entirely forgotten what his Mother had told him and he had made up his mind to go upstairs into the big house.

He waited until everyone was sound asleep, then crept out of bed, looked around for the cat, then ran as fast as he could up the stairs, under the door, and into the long hall, where he began to run and slide to his heart's content. He would slide on all four legs, then on two. Then he tried to follow the wavy lines in the linoleum pattern. It was while following a yellow line that Hubert found himself at the kitchen door from where there was coming the loveliest smell Hubert knew—cheese. He squeezed under the door and ran around the kitchen looking for the cheese; cat, traps, and Mother's warnings completely forgotten. He found the cheese resting on a piece of wood under the stove, and climbed up, eager for the feast. He took just one little nibble when something whizzed over his head and landed with a bang on

the wood where he was sitting. Poor Hubert was so frightened that he ran faster than the wind down the stairs and into his bed. It was not until then that Hubert discovered that his tail was gone. His long shiny tail was not there anymore. He crawled into his bed and began to cry.

He cried so hard that Mother and Father Mouse and the four Mouse brothers woke up and went to find what the trouble was. Hubert was so very ashamed for having disobeyed that he could hardly tell what had happened. When he had finally finished the story Father shook his head sadly and told Hubert that disobedience

always brings some kind of punishment. That made Hubert all the sorer and he began to cry again.

Mother didn't say much until after she had sent Hubert's brothers to bed. She kissed him then, tucked the covers of his little bed about him, and told him not to cry because she would try to make a makeshift tail for him in the morning. As his mother left the room Hubert knew that the new tail would never be the same as his own, but it would always remind him that Mothers and Fathers know what is best for their children, and that the wisest thing we can do is to mind what our parents tell us.

THE BUILDING PROGRAMME

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awaiting approval.

We have purchased fine buildings at Bristol, Cheltenham, Luton, and North London—and are negotiating for several others. All in all, we have succeeded in providing housing for a dozen branches this year, and at the present time there are five more on the drawing board. Therefore, it will be a truly festival year for the mission, but we will not stop at this. Wherever there is a branch having within it the minimum of fifty members and a good percentage of tithe-payers, reflecting past and future development and growth, the Mission will do all in its power to provide it

with a hall of its own. The Mission will only expect each Branch to pay its way by finding within a year 20 per cent. of the total building expenses. The First Presidency is urging this to be done in order that members will appreciate more fully the amenities afforded by new buildings.

Thus, for the first time since the Church held its initial meeting at the old "cock-pit" of Preston, are we becoming established as a permanent organisation, able to command the recognition of all other people.



THE TWO COATS

—continued from page 255

into the beautiful new palace at Karnak, and were in the midst of settling down when the caravan arrived from Gilead. Along with great loads of spicery, balm, and myrrh, Potiphar bought Joseph.

They were about the same age, and from the first, liked each other.

Potiphar could trust him more than his own countrymen, because he knew Joseph was not covetous of his position or wealth; and Joseph liked Potiphar because he treated him not as a servant but as a friend.

The days passed and Potiphar came to depend upon Joseph's keen reason-

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**a
house
or**



**A
HOME ?**

Lemon Pie Filling

- 2 cups of water
- Grated rind of one lemon
- Juice of two lemons
- 4 tablespoons of cornflour
- $\frac{1}{2}$ teaspoon of salt
- $1\frac{1}{4}$ cups of sugar
- 2 egg yolks
- 1 tablespoon butter.

Add to boiling water the mixture of the cornflour, sugar, lemon juice, and well beaten egg yolks, and salt. Stir continually until the mixture thickens. Last of all add butter and then pour into a baked pie shell. Use the 4 tablespoons of sugar added to the stiffly beaten egg whites to make a meringue.

★ ★ ★

If you use thin oilcloth as a lining for dresser drawers or shelves and want it to stay put until it wears out, give the surface to be covered a thin coat of shellac and place the oilcloth on while the shellac is still wet. The shellac will serve as a glue when dried.

★ ★ ★

A novelty hanging vine can be grown from a sweet potato by planting in a hanging basket or pot of sand or sand loam and watering occasionally. The leaves are dark green and resemble certain types of ivy.

★ ★ ★

If aluminium sink edges blacken aprons of persons standing against them, rub the aluminium with steel wool. Then apply two thin coats of fresh shellac.

★ ★ ★

Almond Cake

- Sift together in a large bowl:
- $2\frac{1}{2}$ cups of sifted flour
- $\frac{3}{4}$ teaspoons of baking powder
- 1 teaspoon salt
- $1\frac{1}{3}$ cups of sugar
- Add $\frac{3}{4}$ cup of shortening (soften slightly in oven or some other way).
- $\frac{3}{4}$ cup milk.
- Beat two minutes by hand.
- Add: 2 egg whites unbeaten.
- 1 teaspoon almond extract.

Beat one minute. Bake in two greased eight-inch layer pans lined with plain paper in moderate oven for about 30 minutes.

A.E.

THREE OUTSTANDING MESSAGES OF THE BOOK OF MORMON TO THIS GENERATION

—continued from page 258

I should give unto you this land, for your inheritance. And I say unto you, that if the Gentiles do not repent after the blessing which they shall receive, after they have scattered my people— Then shall ye, who are a remnant of the house of Jacob, go forth among them; and ye shall be in the midst of them who shall be many; and ye shall be among them as a lion among the beasts of the forest, and as a young lion among the flocks of sheep, who, if he goeth through both treadeth down and teareth in pieces, and none can deliver. Thy hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off. And I will gather my people together as a man gathereth his sheaves into the floor.” (3 Nephi 20:10-18.)

Then He spoke of a New Jerusalem on this land and of the powers of heaven that should be among His people:

“And behold, this people will I establish in this land, unto the fulfilling of the covenants which I made with your father Jacob; and it shall be a New Jerusalem. And the powers of heaven shall be in the midst of you. Verily I say unto you, yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have testified of me. And behold, ye are the children of the prophets; and ye are of the house of Israel; and ye are of the covenant which the Father made with your fathers, saying unto Abraham: And in thy seed shall all the kindreds of the earth be blessed.” (3 Nephi 20:22, 24, 25.)

The Saviour also mentioned to the Nephites that others of the covenant people would receive their inheritance in Palestine or the “land of Jerusalem” as promised. These would have the Gospel preached to them and eventually believe in Him.

“And I will remember the covenant

which I have made with my people; and I have covenanted with them that I would gather them together in mine own due time, that I would give unto them again the land of their fathers for their inheritance, which is the land of Jerusalem, which is the promised land unto them for ever, saith the Father. And it shall come to pass that the time cometh, when the fullness of my gospel shall be preached unto them; and they shall believe in me, that I am Jesus Christ, the Son of God, and shall pray unto the Father in my name.” (3 Nephi 20:29-31.)

At the present time the Jews are rapidly returning to Palestine. They now have their own state. The Lord’s words are indeed coming to pass. In due time the Gospel will be taken to the Jews as predicted; many of the other tribes will also return and receive their inheritance in that land as specifically predicted by the prophet Ezekiel. (Ezekiel 48:1-29.)

It has already been mentioned that the Jaredite prophets knew of Israel’s status in bringing the message of salvation to mankind. That they knew of this—at least some of them—would seem to be indicated by the fact that either the last Jaredite prophet uttered great and marvellous prophecies concerning Israel and their gathering from the four quarters of the earth. He spoke of the New Jerusalem that should be built upon this land as well as of the resurrection of the old Jerusalem to the house of Israel. The remnants of Joseph (who was sold into Egypt) according to Ether shall inherit this continent and shall no more be confounded. Thus all of gathered Israel shall be blessed and be partakers of the covenant God made with Abraham. (Ether 13:4-13.)

The importance of the message of the Book of Mormon is reaffirming and extending the Bible message that the scattered remnants of Israel shall, through God’s kindness, be gathered and redeemed can scarcely be gainsaid. Israel is not cast off, and her gathering is more complete than the world realises.

NEWCASTLE NOCTURNE

by Sister Evelyn Young

during the past months several parts of the British Isles have been covered in these monthly articles, but what part of the country could you find with a more historical background than Newcastle? If you were to ask any of the missionaries labouring in these parts what they thought of it, they'd most probably say in broad Tyneside "It's a canny place." But don't think the district talks in Tyne-side alone, it also includes the counties of Cumberland, Durham, and Yorkshire, as well as Northumberland.

Do you think for a moment we can let our imaginations take us on a tour of the countryside—we can?—good—then hop aboard the first bus coming your way and make for Newcastle-on-Tyne.

Everyone here? Then let's look at this town we've just arrived in. The foundation of the present city is due to the eldest son of William the Conqueror. Looking at the city now, it is hard to realise that this was once a walled city with the approximate expanse of one square mile, especially when you take into consideration that the jurisdiction of the branch president extends to the Scottish Border north of the Tyne, to east and west coast north of Durham in the south. Many changes within the branch itself has taken place. Many old faces have disappeared, and due to the untiring efforts of the missionaries labouring here, new converts have been made. If we were to take a walk on Sunday evening after church, and wended our way to the Bigg Market you would find our missionaries teaching among the hosts of other street meetings. It is no easy task, when you have a loudspeaker at one side and further up a group singing with piano-accordion accompaniment.

Now let us board our bus, and off we go to the equally ancient city of Carlisle which stands to the north of

the English Lakeland and on the Scottish border. This once-capital of England is nearly 2,000 years old. Many famed personages have passed through its gates. Today the city remains a mixture of the old and new. The chimneys of industry silhouetted against the cathedral spire, the castle, and the town hall.

The next stage of our journey takes us over the "Shap" and through such places as Penrith, and Barnard Castle, on to another branch of the church at Darlington. In the town's coat-of-arms the head of a shorthorn bullock is incorporated; it is claimed that they originated here, later being taken to Argentina for breeding purposes—hence our source of meat today. The church branch here is quite small, but very active. At one time there was violent persecution, but the work of the Lord is progressing now that the missionaries are helping to dispel old prejudices.

Our next stop is in Yorkshire—Middlesbrough, situated on the River Tees, to be exact. Prior to the advent of the railway in 1830 Middlesbrough consisted of one solitary farmhouse known as the Middleburgh Farm. Now, over 143,000 inhabitants enjoy the industrial centre. The population of the branch is also growing, and the Relief Society sisters have done exceptional work. There is no time for idle hands; members are constantly working and playing together in the right spirit of love.

We again cross the county border and on the Durham side visit the modern town of West Hartlepool. Ralph Ward Jackson settled and started the community in 1840. Ship building, steelworks, timber importation, coal and many other industries have helped expand the city's growth. The Church first came to West Hartlepool at the beginning of the century, and we are fortunate in having a fine chapel now. This branch can really



put on a show-and-a-spread. The saints have enjoyed themselves during the summer season, but perhaps we'd better proceed on our way to Sunderland — the biggest ship building town in the world. One could dwell on a description and history of this town for sometime, but let us just state briefly that apart from ship building, it is famous, world-over, for the glass industries. Then again we have the Wearmouth Colliery and surely one couldn't want anything more historic than the Church of St. Peter built in the sixth century. Our Tunstall Road chapel has undergone extensive alterations and on December 2nd opening ceremonies were conducted by President Richards; our thanks go to everyone who helped in anyway to complete our lovely meeting place. Only a short while ago there was a concert held so that building funds could be raised, and a profit of £14 was made—making a total of almost £200 in the

building fund so far. For two years running this branch has won the M.I.A. shield.

Time is rolling on, so let us pack up once more and go to the seaside resort of South Shields. What a change we find from the Shields of 55 B.C. when the Romans used it a supply depot, or even 1245 when it was given its present name. The town hall is truly unique, and the market place is the largest in England. But let's leave the past and find out about the church in Westoe Road. The auxiliaries, including a fine primary, are working tremendously hard—making funds for next year's supplies and materials.

Our tour is nearly over. We'll return once more to Newcastle where we can catch buses back to our various destinations. Maybe some day you will be able to call on these places in person, if you do, there will be a welcome hand, and genuine friendship extended you. Good-bye, everyone.

BRITISH MISSION

arrivals and assignments

The following missionaries have arrived in the British Mission:

<i>Name</i>	<i>Home</i>	<i>Assignment</i>
August 9th		
Alfred E. West Eves	Provo, Utah	Birmingham
Sister Esther Florence Salt Eves	Provo, Utah	Birmingham
September 4th		
Elder Frances W. Brown	Salt Lake City, Utah	Nottingham
Sister Martha Whiting Brown	Salt Lake City, Utah	Nottingham
October 4th		
Elder John Glen McKellar	Tooele, Utah	Manchester
Elder James LeRoy Kimball, Jr.	Salt Lake City, Utah	Leeds
Elder Bryant Louis Stringham	Cardston, Alberta	Birmingham
Elder Bobbie Lerwill Christensen	Provo, Utah	Scotland
Sister Della Tuttle	Bountiful, Utah	Nottingham
Sister Doris Horlacher	Salt Lake City, Utah	Ireland

appointments and transfers

The following district transfers of missionaries have recently occurred:

<i>Name</i>	<i>From</i>	<i>To</i>	<i>Date</i>
Elder Samuel H. Lee	Nottingham	Birmingham	October 5th

releases

<i>Name</i>	<i>Districts</i>
October 6th	
Edward E. Edwards	Leeds
Hiram Sutcliffe	Leeds
October 16th	
Charles T. Bradbury	Shffield, Bristol, Hull, Newcastle, Manchester
October 23rd	
Grant Bethers	Leeds, London Office
Jay C. Bennett	Norwich
October 31st	
LaRee N. Gill	London, Ireland
Zelda Cuthbert	Norwich, London Office, Liverpool, Scotland
Lorene Cheney	Newcastle, Bristol

personals

BIRMINGHAM DISTRICT

	<i>Baptised by</i>	<i>Confirmed by</i>
September 1st		
Robert W. Blewitt of Birmingham	Brother J. Kitsell	Brother F. Webb
Barbara Keight of Birmingham	Brother S. Jevons	Elder B. H. Dunn
September 9th		
Dorothy M. James of Wolverhampton	Elder C. Cummings	Elder G. Wardrop
Howard S. James of Wolverhampton	Elder C. Cummings	Elder G. Wardrop

	<i>Baptised by</i>	<i>Confirmed by</i>
September 23rd Iris S. Walters of Kidderminster	Elder J. L. Crockett	Elder R. K. Peel
HULL DISTRICT		
September 1st Reginald J. G. Sewell of Hull	Elder R. P. Romney	Elder R. Hales
Joan E. Sewell of Hull	Elder R. P. Romney	Elder J. H. Hayes
September 9th Mary I. Clark of Scarborough	Elder S. H. Love	Elder S. H. Love
Thomas R. H. Clark of Scarborough	Elder R. T. Rowley	Elder R. T. Rowley
IRISH DISTRICT		
September 15th Eleanor A. Kelso of Bangor	Elder G. H. Calder	Elder M. D. Burnett
Rebecca M. Wright of Belfast	Elder W. D. Koplin	Elder R. E. Lloyd
John P. Wright of Belfast	Elder W. D. Koplin	Elder J. B. Hill
Dianne A. Mailey of Bangor	Elder G. H. Calder	Elder M. D. Burnett
Brian Huddleston of Bangor	Elder G. H. Calder	Elder M. D. Burnett
John W. Dennie of Belfast	Elder G. H. Calder	Elder S. E. Ottesen
George Blair of Belfast	Elder J. B. Hill	Elder M. G. Reeder
Bridget MacMahon of Belfast	Elder M. G. Reeder	Elder J. B. Hill
Mary J. McLuskey of Belfast	Elder R. E. Lloyd	Elder A. J. Dance
James Summerville of Belfast	Elder M. G. Reeder	Elder J. B. Hill
Mabel S. Saunders of Belfast	Elder R. E. Lloyd	Elder W. D. Koplin
LEEDS DISTRICT		
August 25th Vivienne Laycock of Leeds	Brother F. Laycock	Brother F. Laycock
Mollie Jowitt of Huddersfield	Elder M. Phelps	Elder E. E. Edwards
Rodney Crossley of Halifax	Elder D. D. Lee	Bro. S. Robertshaw
Barrie Jowitt of Huddersfield	Elder M. Phelps	Elder G. Pitcher
September 22nd Betty Mullen of Halifax	Elder D. D. Lee	Elder S. Partridge
Pauline Cook of Huddersfield	Elder D. Luddington	Elder G. Pitcher
John W. Richmond of Halifax	Elder D. D. Lee	Elder F. Jacobsen
Robert D. Brown of Leeds	Brother P. Hopwood	Elder J. H. Clarke
Marjorie Cook of Huddersfield	Elder D. Luddington	Elder T. Swainston
LIVERPOOL DISTRICT		
September 16th Herbert E. Lewis of Liverpool	Elder W. Murray	Elder D. Bradshaw
Harry E. Cooke of Preston	Elder O. D. Ostler	Elder F. Matheson
Freda Cooke of Preston	Elder O. D. Ostler	Elder O. D. Ostler
Mona Lewis of Liverpool	Elder T. Rockwood	Elder W. M. Murray
Nerrie H. Lewis of Liverpool	Elder T. Rockwood	Elder W. M. Murray
Jeffrey Lewis of Liverpool	Elder W. Murray	Elder D. Bradshaw
September 20th Deris Barker of Wigan	Elder G. L. Love	Elder G. Huxford
Thomas Barker of Wigan	Elder G. L. Love	Elder J. M. Taylor
LONDON DISTRICT		
September 14th Margaret E. M. May of Brighton	Elder J. Bryner	Elder R. L. Smith
September 16th Arnold F. Appleyard of Luton	Elder P. Gillies	Elder J. Owen
Winifred H. Appleyard of Luton	Elder J. Owen	Elder P. Gillies
Alex A. Tuffield of Luton	Elder J. H. Owen	Elder V. R. Nuttall
September 21st John H. C. Richards of Brighton	Elder P. Ashdown	Elder J. W. Bromley
September 22nd Daisy A. J. Goater of N. London	Elder C. McGuire	Elder R. Walker

September 24th		
William W. Wood of Reading	<i>Baptised by</i> Elder J. E. Hook	<i>Confirmed by</i> Elder H. Wilkinson
September 29th		
John T. Ashwell of S. London	Elder F. K. Egan	Elder H. Wilkinson
Lily E. S. Ashwell of S. London	Elder F. K. Egan	Elder H. Wilkinson
MANCHESTER DISTRICT		
September 13th		
Jean P. Layland of Bury	Elder M. Q. Beck	Elder M. Q. Beck
Beryl K. Skinner of Oldham	Brother W. Giles	Elder L. L. Judd
Joan A. Lomas of Bury	Elder M. Q. Beck	Elder M. Q. Beck
Dorothy L. K. Skinner of Oldham	Elder L. L. Judd	Elder G. W. Vance
Nora K. Bainbridge of Bury	Elder R. Litchfield	Elder M. Q. Beck
William K. Bainbridge of Bury	Elder M. Q. Beck	Elder R. Litchfield
NORWICH DISTRICT		
September 12th		
Kenneth Thompson of Colchester	Elder R. D. Hatch	Elder S. C. Mann
September 16th		
Harold W. Hunt of Colchester	Elder R. D. Hatch	Elder E. A. Rosenvall
Margaret V. W. Hunt of Colchester	Elder R. Townsend	Elder E. A. Rosenvall
Victor H. S. Harvey of Lowestoft	Elder R. O. Phelps	Elder R. O. Phelps
NOTTINGHAM DISTRICT		
September 1st		
Michael Sipson of Mansfield	Brother E. Sipson	Elder L. C. Mackay
Ivy Brown of Nottingham	Elder H. Dransfield	Elder L. P. Oldham
Mavis Miller of Nottingham	Elder F. L. Barfuss	Brother W. H. Kiddy
Florence M. Kiddy of Nottingham	Elder F. P. Oldham	Brother W. H. Kiddy
Jean Holt of Nottingham	Elder S. D. Astle	Elder S. H. Lee
Albert Sunderland of Nottingham	Elder F. P. Oldham	Elder L. P. Oldham
Iris E. Baker of Eastwood	Elder H. Dransfield	Elder R. R. Adams
Elsie A. Marlow of Nottingham	Elder D. Bickmore	Elder F. L. Barfus
SCOTTISH DISTRICT		
September 2nd		
James Mills of Edinburgh	Elder L. H. Martin	Elder J. F. Measom
Ann B. Mainland of Edinburgh	Elder M. L. Rowan	Elder L. L. Jones
John R. Mainland of Edinburgh	Elder L. L. Jones	Elder M. L. Rowan
September 9th		
Freda T. Wilson of Aberdeen	Elder G. Winward	Elder G. Winward
Maureen M. Wilson of Aberdeen	Elder G. Winward	Elder G. Winward
September 16th		
David Black of Dundee	Elder R. R. Shurtz	Elder E. R. Prete
Mary F. Grubb of Dundee	Elder R. R. Shurtz	Elder D. F. Smith
Magdalena L. Black of Dundee	Elder R. R. Shurtz	Elder E. R. Prete
SHEFFIELD DISTRICT		
September 15th		
John W. Ruscoe of Doncaster	Elder J. R. Hulme	Elder J. W. Brewer
Harry Drake of Doncaster	Elder J. R. Hulme	Elder J. W. Brewer
Ernest B. Machell of Sheffield	Elder J. J. Rose	Elder J. J. Rose
Anne Y. G. Ruscoe of Doncaster	Elder J. R. Hulme	Elder J. R. Hulme
WELSH DISTRICT		
September 12th		
Margaret R. Corcoran of Cardiff	Elder R. D. Sperry	Elder D. P. Forsyth
Joan A. Corcoran of Cardiff	Elder R. D. Sperry	Elder W. C. Evans
Augustus J. Davies of Cardiff	Elder D. H. Seely	Elder G. L. Cahoon
Rupert A. Corcoran of Cardiff	Elder R. D. Sperry	Elder D. P. Forsyth

BULLETIN BOARD



FESTIVAL CLOSES.—Sunday evening, September 30th, huge crowds gathered at the South Bank Site to bid adieu to the gala 1951 Festival of Britain. After 149 days of celebration 8,455,863 guests—against 6,939,195 at the 1851 Exhibition, had crowded through the turnstiles. The last-nighters watched the massed bands parade as the flags were brought down and the lights turned off, joined hands, and sang **God Save the King** and **Auld Lang Syne**. It was over for another century—and rather sad.

EISTEDDFOD "Mormonism in Wales" CONTEST ANNOUNCED.—In connection with the Royal National Eisteddfod of Wales to be held August 4th-9th, 1952, at Aberystwyth a number of competitions are being conducted. Our General Church Authorities accepted an invitation to give £50 for the essay contest on the subject, "The History of the Mission of the Mormons in Wales." Entries are to be judged by David Williams, M.A., Professor of Welsh History at the University College, Aberystwyth, and are to be mailed to Mr. Dafydd M. Jones, Royal National Eisteddfod of Wales, Aberystwyth, North Wales, before May 2nd, 1952. No application blanks are needed, and there is no limit set as to the length, but "a detailed essay is likely to gain more marks than a brief summary." The entries are to be written in the Welsh language, and will be judged "on presentation of facts." Doctrinal points are not to be stressed. Material may be taken from libraries, personal sources, or church publications such as Richard L. Evans' "Century of Mormonism in Great Britain,"—available for purchase through the mission office. Further questions should be mailed directly to Mr. Jones, present secretary of the Eisteddfod Committee, at his above address.

HIS HOUSE IN ORDER.—Twenty-one months ago, Elder Grant Bethers, of Heber City, Utah, was called to the position of Mission Secretary—a thankless job of responsibilities that only one person at a time can realise, the Secretary himself. On arrival in London, Elder Bethers was faced with a problem that would have made the ordinary man return. Efficiency and accuracy were foremost in his mind however as he set forth on the project of re-organising the existant systems of filing, reporting, accounting, and recording. New forms to help with branch and district work were prepared, progression reports were formulated, a compilation of comprehensive instructions for Branch Presidents was circulated, and countless time-savers and new ideas were put to use in making a complete accounting system which will help successors immeasurably. The road of progression was a long hard one, with many a night spent without sleep in an effort to put the new plans in operation, but his responsibilities were undertaken with humility and cheerfulness of thought—with the welfare and happiness of his office staff his primary concern. Last week, his house well in order, he left for the United States—the mantle of responsibility falling on the shoulders of Elder Kenneth M. Smith. We all give thanks to Elder Bethers, servant of the Lord, for a job well done, and wish his successor every blessing.



THE TWO COATS

—continued from page 263

ing and shrewd business sense more and more. It wasn't long until he appointed him general overseer of the estate; and as things steadily prospered, Joseph found great grace in Potiphar's sight. They walked together along the fertile field-lands, directing the harvest; ate dates in the palace grounds as they discussed the problems of buying and selling; and laughed at each others' stories when attending the camel auctions on the isthmus. Joseph handled his trusts admirably, and became well-favoured throughout the whole land.

The day arrived when Potiphar became so involved in matters of state, he turned everything over to Joseph. The whole staff met in the large assembly hall, and listened to the words of their master. "Joseph has been a goodly person for a long time now," Potiphar began. "And now that I must devote more time to the Pharaoh, I am giving the stewardship of our estate to him. You will all be expected to honour his commands, and give him your support, as you have with me in the past."

Joseph, standing beside his good friend on the raised dias, watched the many faces closely.

"And so I am giving him," Potiphar continued, "my cloak as the authority to act in my name." He removed the brilliant purple garment from his own shoulders, and placed it about Joseph. The assemblage cheered, and Joseph felt his heart grow warm. Triumph glowed from his face, and pride surged through his veins.

Long after everyone else had left, Potiphar and Joseph discussed plans for the coming days. Then, at midnight, the former left with his aides for a council the Pharaoh was holding next day.

Joseph was left as master of the huge palace. He strolled through the long porches, his purple cloak billowing behind him, saw the great columns as if for the first time, and felt power he'd never before known.

As he reached the door of the middle chamber, someone called. "Joseph. Joseph, come here a minute."

He glanced toward the lone figure at the other side of the hall. "Junia! What do you want this time of night? You should be asleep."

She smiled, and walked slowly toward him—her voluminous yellow skirts blowing softly in the cool Nile breeze. "I've been waiting for you, Joseph. I've been waiting a long time. It's almost morning."

"If you wanted anything, Junia, you should have rung for Prisca." He remembered his new authority, and pulled the royal coat tighter about his shoulders. "If she's out, I'll speak to her in the morning for you."

"That isn't it, Joseph," she announced calmly, "I want you."

He stared at her in unbelief. She couldn't mean . . .

"Potiphar has entrusted you with all that is his, Joseph. That includes me."

"No, that does not include you," he fiercely replied. "You are his wife, and we will not sin against our God."

"You've made me want you, Joseph; it's your fault. Walking about, day after day, with your proud and passive ways. You must love me, Joseph, you must." She lunged forward, wrapping her arms tightly about his neck.

He struggled to free himself. Fierce lips brushed his, and he jerked violently from her grasp. The word pride had clotted his brain. He tried to run; but she held fast to the flowing coat.

"Leave, and I'll call the guards," she screamed. "You'll be in prison before morning."

Oh, God he thought, trying to free himself from the purple garment, pride again. Pride.

The bright material tore. He saw Junia fall to the polished floor still clutching the coat, and ran toward the door. He could hear her shrieking for Prisca and the guards.

The great door was open. He plunged into the dark night blindly. His world was again a green bottle.

THE THINGS I READ

in Newspapers

"Mormon girl is the new Miss America. A blonde Mormon girl from Utah won America's most ballyhooed beauty competition yesterday and became 'Miss America 1952.' Her name is Colleen Kay Hutchins."

Daily Mirror.

"Before a packed audience at the Scala Theatre, London, last night 50 of the world's best developed men posed for the title of 'Mr. Universe of 1951.' Reg Park was acclaimed winner. He sleeps ten hours a night, keeps regular hours, and **does not smoke or drink.**"

Daily Express.

"NEW YORK.—Americans who, aided by the women, smoke far more cigarettes than anyone else in the world, face a terrific new onslaught of advertising from the big tobacco concerns. For although each year sees a new peak of cigarette consumption reached, the rate has been sharply slowing. So millions more in money will be poured out to get millions more in smokes."

Daily Express.

"DEAR CLEMMIE AND WINSTON: I find the enclosed clipping on my return home. Evidently from one of the paragraphs, the *Deseret News* of Salt Lake City claims there is a direct link between Clemmie and the Mormons. And the last sentence shows that Winston is a sixth cousin twice removed. I have a very high opinion of the Mormons—for they are excellent citizens. However, I shall never forget a stop which my father and mother made in Salt Lake City when I was a very small boy. They were walking up and down the platform and saw two young ladies each wheeling a baby carriage with youngsters in them each about one year old. My father asked them if they were waiting for somebody and they replied: 'Yes, we are waiting for our husband. He is the engineer of this train.' Perhaps this was the origin of the Good Neighbour policy!"

(From a letter by F. D. Roosevelt) *News Chronicle.*

"PARIS.—Forty thousand people in the Tonga Islands have no national debt, no public loans, and no drunkenness, according to M. P. Boussait, head of the French mission to Tonga, who gave an interview today in the Paris religious newspaper *La Croix*. There were Roman Catholic, Protestant, and Mormon missionaries he said. Catholic and Protestant missionaries made about ten converts a year, but lost about the same number of backsliders to pagan beliefs. Only the Mormons were making converts."

Manchester Guardian.

bookworm



THE GOOD SHEPHERD

The Lord of Heaven my Shepherd is,
He frees me from all woe,
By waters still He leadeth me,
In pastures green I go.
My soul He doth restore to me,
My heart it doth rejoice,
In righteous paths He leadeth me,
I hearken to His voice.
Death's shadowed valley though I tread,
I fear no evil thing,
His rod and staff are there with me,
They peace and comfort bring.
A table He prepares for me,
He shields my foe's spear point,
My cup, well-filled, doth overflow,
My head He does anoint.
His grace and mercy follow me,
To guide me all my days,
And I will dwell within His house,
And always sing His praise.

Arthur C. Watson.

